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Mr. Webb has written an almost perfect book. The chapters on Greek philosophy, on the transition to Christianity, and on the debt of Christianity to the ancients are best, but all is good. It is not merely that the author has achieved a marvel of condensation; he has turned what is usually a dreary catalogue into an ingeniously articulated narrative; it is a work of art, not a piece of peptonized erudition. The student of ethics will perhaps regret that more space could not be found for his subject; but he will read the whole book with profit, and, if he is a specialist, he will appreciate the soundness and the extent of the learning that has gone to its making.

S. W.

THREE LECTURES ON *ÆSTHETIC*. By Bernard Bosanquet, D.C.L., LL.D. London: Macmillan & Co., 1915. Pp. ix, 118.

Æsthetics, Dr. Bosanquet says, is a branch of philosophy, and part of what is meant by this seems to be that it should consist in an investigation of the "peculiar form of value" of the æsthetic attitude as distinguished from other attitudes and objects in our experience (p. 2). Yet he confines himself almost entirely to describing the æsthetic attitude, his conclusion being that it is "the pleasant awareness of a feeling embodied in an appearance presented to inspiration or imaginative perception; or more shortly, 'feeling expressed for feeling's sake'" (p. 36). In expanding this definition he says much that is shrewd and felicitous, but nothing that helps to state, much less to solve, the distinctively philosophical problem of æsthetics. That problem seems to be, granted that the æsthetic attitude has value, to classify it in relation to other values and to discover on what its value depends. Unless this aim is kept in view and æsthetics is treated as a branch of ethics, analysis of æsthetic pleasure tends to become mere psychology, which is certainly not what Dr. Bosanquet intends. He tells us that in these lectures he has tried to "talk straight and not learnedly," but nevertheless they make difficult reading.

S. W.

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